FOR GOD AND COUNTRY DAY.

Golden text-"Religion, morality and education are necessary for good government."

1. Education in the home
2. Education in the School
3. Education in the church.

Intro. "Public Schools Week" which we celebrated last May and "National Education Week", the last day of which we observe today, are held under the auspices of the American Legion, the National Educational Assn, and the U.S. Bureau of Education. These organizations not only urge the churches to participate with them in the observance of the two weeks devoted to the cause of education but assign a definite day and a definite program for the churches to make use of.

In our country in which Church and State are held separate and distinct and in our day of specialization in which the various activities of the social order are self-governed, each acting independently of the others we may wonder what our churches have to do either with our country or our schools.

In the days of old, under patriarchical rule, the home, the church, the school and the country were one and the same thing. Government then was theocratic. ~~All~~ All activities then were under one auspice. Granted that separation of State and Church was necessary for the healthy growth of democracy, and that the division of our activities into self-directed specialized lines has been necessary for advancement and progress, this day of National Education Week and its call to the churches to participate is a frank confession, it seems to me, that after all God and Country, Home and School and Church are in a certain sense inseparable and dependent upon one another for the accomplishment of their separate purposes

In speaking of the broad purposes of Education the president of one of our large colleges said, "Education should give the student a body strong and supple; an intellect able to think; a heart to love; an imagination able to appreciate the beautiful; and a will strong to choose". Another has stated the case thus: "Teaching has three objects: the communication of knowledge, the stimulating of the activity of the student, the development of character.

2. I think it becomes immediately apparent to a thinking person that the schools alone cannot accomplish these comprehensive aims of education, that they must have the co-operation of the home and the church.

It also is apparent to a thinking person that the education of a student is not an end in itself but a means to an end. That Not is the purpose of the home an end in itself nor is the church an end in itself. All three aim to equip a person for living his fullest, richest and most serviceable life as a member of society, a citizen of the state and a subject of God's Kingdom. Jesus said, "I came that ye might have Life and have it more abundantly."

George Herbert Betts, in his book on How To Teach Religion, writes that "all teaching has two objectives- the subject taught and the person taught. When we teach John grammar (or the Bible) we teach grammar (or the Bible, of course; but we also teach John. And the greater of these two objectives is John."

Where is the person himself most fully recognized- in the home, in the school or in the church? I would unhesitatingky say that ~~such recognition~~ is found must strogly expressed in the home. The very purpose of home life is to bring children ~~in the~~ to life and raise them into fit men and women. The great force that joins a man and a woman together ~~and binds them to their child~~ as husband and wife and causes them as Father and mother to devote their lives to the welfare and happiness of their children is Love. Mother-love and Father-love see in John a personality that no others can see in him. The personal welfare of John is always of greatest concern to his mother and father. And later on, when fathers and mother have passed away, John remains of greatest concern to his most intimate friend- his wife.

Our sense of personality is most highly developed in the home. The school and the church may educate that sense, but it remains true that the recognition of personality is a home instinct.

And for this very reason the foundation of character must necessarily be laid in the home. Parental love and care and home-training have more to do with the shaping of character than any other single or combined influence. Thus we see that in the great School of Life the Home plays as important a part, if not mre so, than does the public school or the church.

Inasmuch as all week long we have been considering the public school in relation to our national life as well as to the individual citizen, and since this day has been set apart for the churches, it might be well to devote our remaining time to a consideration of the contribution of religion to Life.

Our golden text is, Religion, morality and education are necessary to good good government.

The schools primarily teach us knowledge and thus put us in possession of the Truth. Religion also makes us acquainted with Truth, but not to possess it, but to be possessed by it. The schools teach us the Truth that we might be able to make a living and do our part in the social order. Religion teaches us Truth that we might make a life and do our part in the great Kingdom of God. The schools primarily teach subjects, religion primarily deals with persons. The sense of right and wrong, conscience, conduct, character are fundamentals of religion. Personal purity, personal sincerity and uprightness, personal conviction, personal obligation, personal obedience, personal loyalty and devotion, personal sacrifice and service are some [illegible] peculiar to religion. It can readily [illegible] why the church and the home have always been so close together.

I sometimes think that church and state and school and home had to separate so that they could discover that they are all dependent upon each other and thatthey must work together for the good of mankind.

For Fort Pleasant Valley

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